themselves unaware except in so far as its impacts
and interpenetrations touch them as sensible results
of speech and action and outer contact: for the most
part it is subtly and invisibly that this interchange
takes place; for it acts indirectly, touching the
subliminal parts and through them the outer nature.
But when we grow conscious in these subliminal
parts, that brings consciousness also of all this
interaction and subjective interchange and inter-
mingling, with the result that we need no longer
be involuntary subjects of their impact and
consequence, but can accept or reject, defend our-
selves or isolate. At the same time, our action on
others need no longer be ignorant or involuntary
and often unintentionally harmful; it can be a
conscious help, a luminous interchange and a fruitful
accommodation, an approach towards an inner
understanding or union, not as now a separative
association with only a limited intimacy or unity,
restricted by much non-understanding and often
burdened or endangered by a mass of misunder-
standing, of mutual misinterpretation and error.

Equally important would be the change in our
dealings with the impersonal forces of

the world that
surround us. These we know only by
their results,
by the little that we can seize of their
visible action
and consequence. Among them it is
mostly the
physical world-forces of which we have
some
knowledge, but we live constantly in the
midst of
a whirl of unseen mind-forces and life-
forces of
wdiich we know nothing, we are not
even aware of